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Historical Sketch of Mount Olivet  
Presbyterian Church

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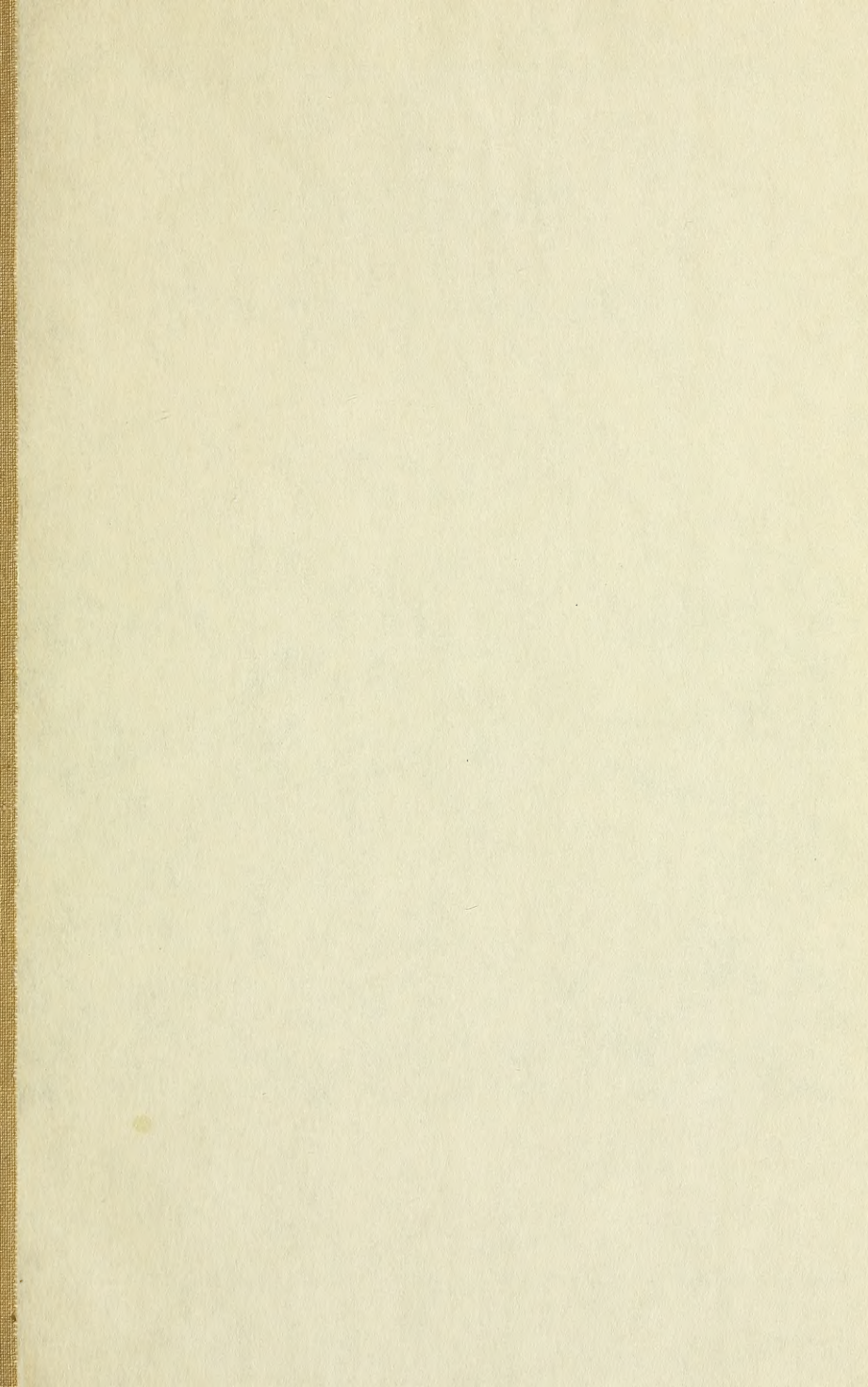


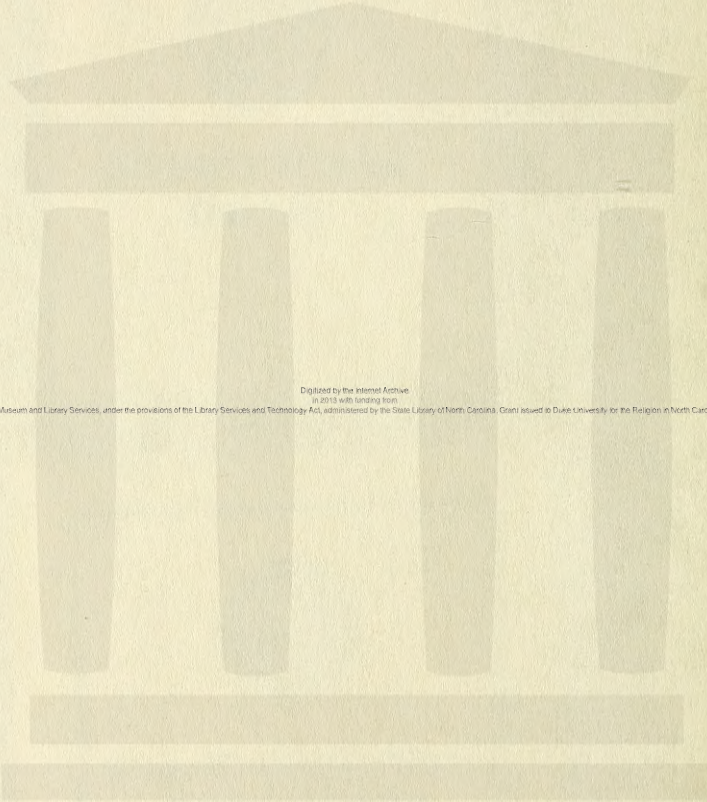
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Mount Olivet  
Presbyterian Church

1773-1947





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# HISTORICAL SKETCH

OF

## Mount Olivet Presbyterian Church

LOCATED SEVEN MILES NORTH OF  
WINNSBORO ON OLD ROCKY  
MOUNT ROAD, FAIRFIELD  
COUNTY, SOUTH  
CAROLINA

WRITTEN BY  
CHARLES ARCHIBALD STEVENSON  
1947





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In searching for the beginning of Mount Olivet Church, the first name that appears is that of the old Covenanter Minister Reverend William Martin, who came to South Carolina in 1772, and who appears to have led in laying the foundations of the first Presbyterian Churches in upper Fairfield and lower Chester.

The waves of immigration infiltrating through the hills and valleys of Wateree were almost entirely of Scotch-Irish, who in their piety were stern and uncompromising in their religious principles of "The Headship of Christ, the Authority of the Congregations in the election of their officers, and freedom from the yoke of civil or priestly authority."

Discussing the unprecedented emigration from Ulster, Craighthead says "With very rare exceptions the colonists were Protestants, and were communicants in the Presbyterian Church or were strongly attached to its doctrines and polity. Families generally united in forming settlements, fixing their residences sufficiently near each other to furnish mutual help and protection. Wherever they formed a settlement, among the first things they did after providing a shelter for their families, was to organize congregations for Christian worship and erect a Tabernacle to the Lord.

The emigration was so general that frequently, when pastors sought relief from the hindrances to which their ministry was subjected, they were accompanied to the new world by nearly their entire congregations, or afterwards were joined by them in their voluntary exile. Thus they brought with them the framework of Christian institutions ready to be set up on landing on the western shores."

Thus we find preaching at Wateree the white haired Covenanter Reverend William Martin. The place, called the Wolf Pen or Wolf Pit, was about a quarter of a mile east of the site of Mount Olivet. This was during the unsettled years of the American Revolution, and the pioneer, Mary Gray Barclay, tells us, "While assembled during these troublous times, men stationed as videttes, and sentinels walked their rounds to appraise the worshippers of any approaching foe."

Much of our information is obtained from Howe's History on Churches in South Carolina. We are also indebted to Mrs. Bell, of Chester, who has written a voluminous and worthy biographical

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sketch of Reverend William Martin, making free use of Glasgow's History of the Reformed Presbyterian Church in America.

Mrs. Bell says that William Martin, the son of David Martin, was born at Ballyspolen, near Ballykenny, County Londonderry, Ireland, on May the 16th, 1729. (Communication from Ireland, Irish testimony). In 1750 he entered the University of Glasgow, from which he was graduated in 1753. He studied theology under the direction of Rev. John McMillian, and was licensed by the Reformed Presbytery of Scotland October 10th, 1755. He was said to be the first Covenanter Minister ordained in Ireland, this act taking place at Vow, on the lower Bann and he was installed pastor of the societies centering in Ballymony, County Antrim, July 13, 1757. In 1772 he came to America with a colony of his people and settled on Rocky Creek, Chester District, South Carolina. He bought a tract of land a mile square while his people took up bounty land.

Mr. Martin came to America in answer to a complaint from the Reformed Church in America over the proposed changes of some Presbyteries to substitute Isaac Watt's metrical version of the Psalms for Rouse's version, which had been adopted, in 1647 by the General Assembly of the church in Scotland. There was dissatisfaction, also, over the proposed addition of several tunes to those in use, known as the "Old Twelve" and there was objection to the different parts of music also being used. Soon after arriving in South Carolina Mr. Martin began his ministry by preaching in private homes both in Chester and Fairfield: afterwards in churches. Among these were Jackson Creek (now Lebanon) in Fairfield, Catholic, Upper and Lower Fishing Creek in Chester District, Waxhaw in Lancaster District, and others in North Carolina and Tennessee. Mr. Martin supplied Catholic Presbyterian Church during two periods, before and after the Revolutionary war. He was dismissed after serving more than three years of his last tenure there, his services having become unacceptable to the congregation because of his intemperate tendencies. Mrs. Bell has well said that, in passing judgment upon this servant of God, we should take into consideration the difference in the customs of his day and those of the present. At that time it would have been considered a breach of courtesy to have one come into the home and allowed to leave without offering refreshment or beverage. This was a prevalent custom in which even elders would have their ministers join them. Mr. Martin making many calls during a day found himself indulging much too frequently. But the time came when he realized that he was destroying his usefulness in the ministry. He recovered himself and gave up his unfortunate



habit and in 1793 was restored to his former privileges, and was named a member of the Reformed Presbytery of Scotland with Rev. Mr. King and McGarran to judicially manage the affairs of the church in America. Then let us, too, be charitable in passing judgment upon him by forgetting and burying his faults with him, while we extoll and emulate his many, many virtues in our daily living.

After being dismissed by the Catholic congregation his many followers erected a number of houses of worship for his use in and near the Rocky Creek section. Among these was one of much note, said to have been two and a half miles from Catholic on public road leading from Chester to what is now Great Falls. Mr. Martin's friends of Chester have placed a beautiful granite marker at this place as a memorial to him. As the story continues, according to Dr. Howe, one Sunday a large congregation gathered at the old "Meeting House" for worship: many groups were greatly agitated and disturbed in mind and spirit over the way the British Government was treating these pioneer settlers by arresting and murdering them, such actions being led by traitors called "Tories". As Mr. Martin appeared in sight at the appointed time of worship these groups broke up for fear of being rebuked by him for discussing worldly affairs on the Sabbath, but after calling the meeting to order, reading his Psalm, announcing his text, he surprised his hearers by preaching two stirring sermons advising them it was their solemn duty to take up arms and fight the British for trying to deny them the religious liberty for which they had made many sacrifices in coming to America to enjoy. The following Monday morning many gathered near Rockymount and were seen mustering and making preparation to defend themselves. They were surprised, however, by a large force of British and Tories which suddenly came upon them, killing many and taking a large number of prisoners. Mr. Martin repeated these sermons the next Sunday to the Waxhaw congregation. Because of these the British government offered a reward for him, causing him to leave the Rocky Creek section to avoid arrest. He went over to Waxhaw and from there into North Carolina and Tennessee and was finally apprehended, arrested and brought back to Rockymount and thence to Camden where he was held for many months as a prisoner of war. He was eventually brought to Winnsboro to face Court Martial. Being arraigned before Lord Cornwallis, he stood erect, with his gray locks uncovered, his eyes fixed upon his lordship, and his countenance marked with frankness and benevolence. "You are charged", said his lordship, "with preaching rebellion from the pulpit, an old man, and a minister of the gospel of peace, with advocating rebellion against your lawful sovereign,

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King George III. What have you to say in your defense?" Nothing daunted, he is reported to have replied, "I am happy to appear before you. For many months I have been held in chains for preaching what I believe to be the truth. As to King George, I owe him nothing but good will, I am not unacquainted with his private character. I was raised in Scotland, educated in its literary and theological schools, was settled in Ireland where I spent the prime of my life and emigrated to this country seven years ago. As a king, he was bound to protect his subjects in the enjoyment of their rights. Protection and allegiance go together, and where one fails the other can not be exacted. The Declaration of Independence is but a reiteration of what our Covenanting Fathers have always maintained. I am thankful you have given me the liberty to speak, and will abide your pleasure whatever it may be." — Howe's history, page 501. Upon this declaration he was released. In addition to a number of churches that were erected for Mr. Martin's use in the Rocky Creek section there were others farther south. Two of these are of much interest to the writer. One, near the Chester line, less than a mile from the Hebron Presbyterian Church is remembered as it stood in ruins nearly seventy years ago. The ground on which this old church stood afterwards became the property of Leonard Kirkpatrick's family who was my great-grandfather. Mr. Martin's friends of Chester have also put a granite marker there to his memory. The other of these old "meeting houses" was erected about four miles farther south and known as the "Wolf Pen or Wolf Pit". This old building was constructed of large hewn logs in 1773 or '74 by followers of Mr. Martin and located seven miles north of Winnsboro, South Carolina.

### WOLF PEN OR WOLF PIT — WATEREE — MOUNT OLIVET

The last two named churches are scions of the former, being shoots or branches of the former.

There have been several attempts to write a history of this old church but the limited data at hand seems to have caused omissions of many historical and interesting facts that the writer hopes to gather and connect into a chain, many facts that will be fuller, making a more interesting sketch. I am interested not only in the church here but of Mr. Martin as well, hence the space given to his memory in this account. As has already been stated, Mr. Martin served Catholic Church and congregation for quite a long period before and after the Revolutionary war. This old church afterwards became the church and home of my parents. It was where I first became a believer, joining the church there and remaining one of its members



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until I came to Winnsboro bringing my letter and joining the Sion Church in 1888, then a young man of nineteen years. The old meeting house on the Great Falls-Chester highway two and a half miles from Catholic Church and just a little over a mile from our Rossville home, afterwards became the property and home of Barber Ferguson and is still in the possession of his grandchildren who are my nieces and nephews. With these incidents and facts lingering in my mind it urges me to do the almost impossible in writing this sketch at my age and physical condition. Mr. Martin's home, built of native stones, was approximately two miles from our Rossville home and adjoined my father's upper place called his Blake place. The old minister is buried there, the grave being marked with a granite stone. The old church, Wolf Pen or Wolf Pit, Wateree or Mount Olivet is also of vital interest to me. My forebears were among its earliest members. Five generations of these are now resting there in the cemetery adjoining the church. James Beaty, my great-grandfather was one of its earliest members and elders. His eldership predated Rev. Samuel Whorter Yongue's ministry in 1798. His large family became members there and a number of them are buried in its cemetery. James Beaty afterwards moved to Winnsboro and became an elder of Sion Church. He seems to have been a man of sterling worth, taking a leading and active part in the civic, educational and religious matters of the community. Records in the Fairfield Court House bear testimony to his civic activities and his name is found on the list of those who were president of the Mt. Zion College. His eldership in Mount Olivet and Sion Churches all bear testimony to his high character. These interesting incidents with their early dates lead me to believe that he was one of the members and elders who took over this old Wolf Pen meeting house for the Presbyterians in or prior to 1785. These incidents bind me very closely to the old church, its cemetery and everything connected with it. When I open the iron gate to enter the cemetery I feel like obeying the command that the Lord gave to Moses as he approached the burning bush—"Put off thy shoes from off thy feet for the place whereon thou standest is holy ground". Exodus 3:5.

The old Covenanter Church that was built in 1773 or '74 is said to have been standing as late as 1840 but in a most dilapidated condition. The Presbyterians of that community which was made up almost entirely of Scotch-Irish took over the old church in 1784 at which time the Rev. Daniel Thatcher was preaching there and at Jackson Creek also. In 1785 the elder representing the church went

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to the South Carolina Presbytery at its first meeting in Waxhaw Church with a call for the services of Rev. Thomas Harris McCaule who was at that time principal of the Mount Zion College. The call was tendered Mr. McCaule and accepted. He served the churches for one year but at the end of the year gave up Mount Olivet and continued with Jackson Creek, preaching two services a month. The Mount Olivet Church was without a minister for ten years but frequently was supplied by other ministers coming to preach for them as well as to perform any other ministerial duties. In 1795 Mount Olivet and Jackson Creek were united again under the pastorate of the Rev. Samuel Whorter Yongue, he having been installed at Jackson Creek on the fourth of February of that year. It was during Mr. Yongue's pastorate that its name was changed to Wateree. The church's old spring and a good portion of its branch on lands of the church was the source or fountainhead of one of the tributaries of the Wateree Creek, hence, its early name Wateree, but in 1800 a request was made to the Presbytery to change its name to Mount Olivet. This request was granted, but the name Wateree has ever clung to it as its popular name while its official name is Mount Olivet.

In the same year of 1800 under the pastorate of Rev. Samuel Whorter Yongue a congregational meeting was called for the purpose of considering repairs to the old church but instead of repairing it was decided to build a new church and selected a desirable locality a quarter of a mile farther west where the present building now stands. A large frame building was erected with commodious galleries to accommodate its colored members who were slaves of white members. There were more than eighty of these in 1857 according to the church's annual statistical records as shown:

### STATISTICAL REPORT

#### COMMUNICANTS

DATE	WHITES	COLORED	TOTAL
1857	62	84	146
1858	66	84	154
1859	61	84	145
1860	55	72	127
1861	59	75	134
1862	58	77	135
1863	57	78	135
1864	57	78	135
1865	58	17	75



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It is noted that the colored members held about the same lead over the whites until 1865 when the number dropped from 84 to 17. A few remained loyal until 1876 when the lines of demarkation were more closely drawn during the reconstruction period. These colored members enjoyed all the benefits and sacraments of the church and their withdrawal from the church was not because of any action on the part of the session. They simply absented themselves from the church services and their names dropped from its rolls.

Quoting several minutes of session to show how these colored members were taken into the church and subsequently handled: "Mount Olivet Church Sabbath, August 16, 1857. Session met and was opened with prayer by the Moderator Rev. W. J. McCormick. Moses, a colored man belonging to Capt. Theo S. DuBose, appeared in session as a candidate for membership. He was examined on experimental piety and the sacraments. On motion his examination was sustained. He was baptised same day."

"Caleb, a colored man belonging to Col. J. Cockrell who had been suspended from the ordinances of the church for some time past for a breach of the Seventh Commandment applied to the session to be restored to the privileges of the church. He was strictly examined as to his sorrow and repentance for his sin which he gave very satisfactory answers to the questions put to him. Clauss, a colored member of our church, and Sippio, a colored member from Concord Church were present and well acquainted with Caleb, were examined as to his good character and as far as they were able to judge thought him sincere in his profession of repentance. On motion he was restored to the privileges of the church."

"Charity, a colored woman belonging to James E. Caldwell, charged with a breach of the Seventh Commandment appeared before session. She was examined and the charge proved against her. On motion she was suspended from the privileges of the church."

According to sessions minutes of 1909 the last colored member was admitted to the church, James Coleman was his name and from all outward appearances was a true servant of God.

It is interesting to know how, when and from whom the land now in possession of the church was obtained. The first two acres, we are told by a district surveyor's certificate, was the gift of Walter Aiken. There is no deed in the church's possession or on record in the Court House showing this and the only conclusion is that it was simply a verbal contract. This must have been in 1800 or 1801 when the congregation moved and built its new church. There is an orig-

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inal deed among the church's papers signed by Samuel S. Hall and his wife, Nancy conveying to the Mount Olivet congregation one acre of land for which they paid five dollars. This deed states that this acre joined land belonging to the Mount Olivet congregation. This deed is on record in the Fairfield County Court House and is witnessed by Thomas McCollough and Susan Gunnell. It is dated the 19th day of May, 1929.

In 1835 three acres, one quarter and twenty poles was purchased from Joseph Caldwell, Esq. and James Barkley, Esq. for which the congregation paid \$16.87 1-2, giving the church a total of six acres, one quarter, and sixteen poles. This deed is also recorded in the Fairfield Court House and is witnessed by David McDowell and J. McMaster. It might be well to explain how all of these tracts of land are in the name of the Mount Olivet Church as is shown by surveyor's plat and certificate while part of it belonged to the church before the name Mount Olivet had been given to it, but as we note this survey was not made until 1835 which was thirty-five years after the name had been changed.

A photostatic copy of deeds, surveyor's plat and certificate all designed to show how, when and from whom these different tracts of land were obtained, is hung on the walls of the church. This surveyor is in error, however, in saying that these were gifts. The deeds plainly state that the congregation paid for two of these tracts. The making of this photostatic copy originated in the mind of Colonel Richard H. McMaster of Alexandria, Virginia. He had these made and framed to be presented to the congregation. Colonel McMaster is a grandson of the church being a son of Richard N. and Sarah Boulware McMaster who were members. He is also a grandson of Benjamin J. and Sarah Richmond Boulware, members of the congregation. Their comfortable brick home was less than a mile from the church and was destroyed by fire by Sherman's forces on his march to the sea. Colonel McMaster has ever shown an interest in the old church, graveyard and the community in general. His grandmother and great-grandmother are both buried in the cemetery while Benjamin Boulware, his grandfather, is buried in their family burying ground six miles east in the Flint Hill section of the county, and known as the Boulware Walls, being enclosed by a rock wall covering almost an acre. The numerous Boulware descendants from Virginia to Florida, have recently placed a granite monument there to the memory of Musco Boulware and his wife, Nancy Pickett. Colonel McMaster has shown much interest and given valuable assistance in preparing this sketch.



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During Mr. Yongue's ministry the large frame building was destroyed by fire and immediate steps were taken to rebuild. A much smaller building was erected of brick which is said to have been made on the ground near the church. Rumor also says that Hilliard Gayden and Benjamin Boulware were the moving spirits in the construction of this building. Mr. Yongue's ministry terminated in 1829 and he died in 1830.

Rev. LeRoy Boyd followed Mr. Yongue in 1829 and served the church as its minister until his death in 1838. During Mr. Boyd's ministry a right serious division occurred in the congregation with about half of its members pulling off and forming another congregation and building another church about three miles farther west. The cause of this division has not been definitely stated, a strong intimation is that a number of children of non-believing parents had been baptised which caused the disturbance. It is not definitely known just how long this division lasted. One writer states that it was for a good long period. A reconciliation was effected, however, through efforts of a committee from Presbytery with Rev. Mr. Brearly as one of its members. This newly organized church seems to have taken the name of Sion confusing its records with the Winnsboro church of same name. The two congregations were united again under the ministry of Rev. Mitchell Peden, whose ministry lasted from 1839 until he moved to Mississippi in 1848. The church was supplied for one year by the Rev. Mr. Frazier who was then minister of Sion Church.

Rev. James R. Gilland followed Mr. Frazier as Mount Olivet's pastor as well as Concord's. This seems to have been a wise and satisfactory arrangement for both congregations. They bought a tract of land containing fifty-eight and 3-10 acres as a home for their pastor. This land was in or near the village of White Oak for which they paid \$610.00. Mount Olivet's part was three hundred and fifty dollars leaving Concord's part as two hundred and fifty dollars. The two congregations were to share in any advantages from this in proportion to their contributions. Mr. James A. McCrorey sold this land and was at that time an elder of Mount Olivet. This deed is also on record in the Fairfield County Court House. Mr. Gilland's ministry ended when he was elected a professor of Davidson College at Davidson, North Carolina.

Rev. William McCormick followed Mr. Gilland and served the church as its pastor from 1853 to 1857.

The Rev. T. W. Erwin followed Mr. McCormick in a long pastorate of nineteen years from 1861 to 1879 when he moved to Texas.

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Mr. Erwin also served the Concord Church at this same time. We note with interest the call of Mr. Erwin as the minutes show both congregations meeting in joint session and signed by James E. Caldwell, James Johnson, James L. Yongue, Daniel McCollough, John Cook, James Carlile, James A. McCrorey, John Johnston, J. C. Caldwell, S. B. Harper, James Duncan and T. E. Beaty. During Mr. Erwin's ministry something went wrong with the small brick church erected a number of years before, making it necessary to tear down and rebuild. This occurred in 1869 and was dedicated on June 19, 1870 with Dr. George Howe preaching the sermon. There are several subscription lists of much interest indicating subscribers and amount each paid. There is evidence that a list of these were entered at one time in the sessions minutes but afterwards removed. Those who took an active part as members of a committee soliciting subscriptions are as follows: Mr. J. C. Caldwell led with \$735.00 collected; W. C. Beaty, \$556.35; W. R. (which certainly was Wade Rawls) with \$385.00; S. R. Johnston, \$194.00; M. W. Boulware, \$105.00. There is an addition of \$1.45 added to the above amounts as a small balance from congregational collection making a total of \$1,971.80. Captain James Beaty's report as treasurer of the building fund shows that \$2,043.11 was the total amount expended in the construction of the church including the repairing of a number of seats and the construction of as many more and painting of all. The material of the building that had to be torn down that could be used in the building of the new one was used.

During the construction of this new building the Mount Moriah M. E. congregation tendered the use of their building to the Mount Olivet congregation which was accepted as shown by the session's minutes. The Methodist congregation of this old church seems to have gone to pieces, abandoning the church and allowing it to return to the original owners of land who had given it for a church. It fell into the hands of Mrs. E. J. Powell who was a member of the Baptist Church and she converted it into a Baptist Church. That congregation seems soon to have gone to pieces and allowed the old building to tumble down prior to 1890.

The Mount Olivet building that stands today was finished in 1869 and dedicated in 1870. It became necessary to put on a new roof and this was accomplished by a generous contribution of the Gayden brothers of Columbia, who furnished cypress shingles for that purpose. These grandsons of the old church have ever shown a disposition to do more than their share in the welfare of the church and the preservation of the cemetery where their grandparents are buried.

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The interior of the church has recently been beautified with a coat of paint adding to its attractiveness. Electric lights have been installed recently with fixtures which were donated by two Winnsboro friends of the old church viz. J. W. Horne and James W. Stephenson. With these recent improvements there seems to have been created an awakened interest in the church among its members as well as the whole community, bringing it back into its former usefulness as a suitable and much needed place for social and religious activities. On Sunday night, January 26, 1947 a full and interested congregation gathered for worship as well as to celebrate the use of electric lights for the first time. A delegation of men from Sion Church attended with Mr. Martin, our pastor, and joined the congregation in a song service and ending this part of the program with a number by a male quartet. The Rev. Mr. Martin then took charge and preached an impressive sermon. It is not strange, however, for ministers when preaching there to imbibe the spirit of inspiration which is often prevalent and manifest among its members giving close and careful attention to their message.

The Reverend James Douglas followed his brother-in-law, Reverend T. W. Erwin as the church's minister from 1878 to 1904, the second longest ministry in the history of the church ending with his death in 1904. Mr. Douglas's life was an inspiration to all who knew him, "to know him was to love him". He imparted this same spirit of service to his nine children all of whom followed closely in his footsteps. Two of his sons became professors of Davidson College, one president of Presbyterian College and afterwards president of the South Carolina University, one an attorney of Chester and treasurer of Bethel Presbytery, and one a successful business man. His four daughters also left their imprint upon the world for good as they gave a large part of their lives as teachers with one a missionary to Brazil for more than thirty years. Such is the result of a well organized home and family where Christianity is given first place and consideration. Such names as Douglas and McDowell, of excellent parentage and inheritance of the "old school", are as our wise man of scripture has well said, that their children will rise up to call them "Blessed".

Mr. Douglas was followed by the Rev. S. C. Byrd, D. D., who served the church for two years as its supply while a minister of Sion Church. Dr. Byrd gave up both Mount Olivet and Sion to accept the presidency of Chicora College for Women.

Rev. J. M. Holladay, D. D., followed Dr. Byrd and served the church most faithfully and acceptably for eight years, 1907-1915,



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when he gave up both Mount Olivet and Sion Churches to accept a call to Virginia. Rev. George G. Mayes followed Dr. Holladay in a long and faithful ministry of more than a quarter of a century as stated, 1915-1940. He, too, served both Mount Olivet and Sion at the same time. During Dr. Mayes' ministry Mount Olivet passed through a most trying period, losing two of her oldest and most faithful elders—Mr. Francis A. Neil and Thomas L. Johnston—dealing the church a blow from which she has never fully recovered. This in turn was followed by practically all of her members moving from the community making it necessary to close the church for quite a long period. There was but one Presbyterian family to remain within the bounds of the church, Mr. W. T. Johnston and his son, Thomas L. Johnston. Mr. Johnston was a deacon of the church and is the only officer the church has today.

In 1933 a number of these families moved back into the community with a number of small children. Miss Mary J. Moore, Sr., the most loyal and active member of the church asked me to help her organize a Sunday School which we did. We worked together harmoniously, getting much pleasure and comfort as we saw the work of the Lord prospering in our hands and we soon built up a Sunday School of sixty or more members with a goodly attendance, until the perplexities of World War II reduced our attendance because of its hardships on transportation.

During this active period we had the good fortune of securing a number of ministers from other churches to preach for us. Among these were the Rev. Mr. Kennedy of the Reformed Church of Blackstock. Dr. Oliver Johnston also preached for us several times. The Rev. James McC. Forbis of the Presbyterian Church of Great Falls, preached there on one occasion during this period. Rev. L. K. Martin of Jenkinsville also preached there on one or more occasions. He, too, by request acted as Moderator of the Session in which several joined the church. And last but not least our faithful fifth Sunday stand-by, Rev. John P. Isenhower, Brother and Minister, has served most faithfully on a number of occasions. In 1938 Dr. Mayes relinquished his rights as its minister, allowing his mantle to fall on the younger shoulders of Rev. Arthur M. Martin who is serving the congregation enthusiastically with telling effect by continuing to add to its membership replacing many who marry and move away, which has been a problem there for many years.

Having no Session of its own the Presbytery has placed the church under the care of Sion Church of Winnsboro. The Sion Session has appointed four of its elders to supervise the spiritual af-

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fairs of the congregation viz. John M. Harden, M. M. Stewart, Earl A. Turner, and Charles A. Stevenson. While the church has no session of its own the Presbytery still regards it as a church instead of a chapel. Annual reports are made to the Presbytery and approved. Mr. Turner being clerk of Sion's Session, also keeps the minutes of Mount Olivet Church.

Since 1933 Bible Schools have been conducted there at four different times giving a week's study of the Bible to much profit and advantage. The old church seems to have renewed its youth to a certain degree becoming the center of religious gatherings on a number of occasions for both young and old. Its Christmas activities, Easter observances, Harvest Feasts, Home Comings and the like, filling a much needed place of this kind in the community. The Home Comings at Mount Olivet always attract a large number of its old members, friends and visitors. In August of last year (1946) there were about four hundred to attend. Mr. Edward Willingham of Augusta, Georgia, a grandson of the church and a seminary student was the principle speaker, bringing an impressive message to an attentive and interested congregation. This occasion was a delightful one and proved both inspiring as well as profitable.

According to the church's records there are now 47 members on its rolls. It is the aim, hope, and the prayers of many to see it brought back into its own with a full and complete set of officers, there being ample and excellent material for this now.

The Sunday school at Mount Olivet continues its work under the efficient supervision of Mr. Thomas D. Moore as its Superintendent. Mr. Moore is another grandson of the church, and like some others who have taken up work of this nature, has grown with it and is most enthusiastic in promoting the spiritual powers of its members as well as increasing its numbers.

In 1942 Rev. S. C. Byrd moved back to Winnsboro, and became quite active in ministering to a number of churches in this community which were without ministers. Mount Olivet was fortunate indeed in securing his services for one morning service a month. This gives Mount Olivet two regular monthly services with Mr. Martin's evening service on the fourth Sunday each month.

In addition to the progress that has been made recently in the church, a cemetery association has also been organized and is functioning well to better care for the dead that are buried in the cemetery adjoining the church. The object of this association is to provide

## MOUNT OLIVET PRESBYTERIAN CHURCH

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funds to endow the cemetery for its future care and preservation. This association came into being on August 24, 1943 and is known as The Wateree Cemetery Association. A constitution and by-laws were adopted with a complete set of officers viz. president, three vice-presidents, eight directors, secretary and treasurer, and custodian. These are to serve for one year. The goal set for this endowment is \$1,000.00, same to be invested in interest bearing securities with the interest only to be used. The year 1946 has been the most successful in its history. Five hundred dollars was contributed during the year bringing its total amount to seven hundred dollars. Seven one hundred dollar United States bonds have been bought and nearly one hundred dollars more has been received in the last few weeks. These bonds pay  $2\frac{1}{2}\%$  interest annually and checks are coming in on time. With the few active members that are left to care for the cemetery with most of them well up in years and constantly growing older and fewer, it is imperative that this goal should be met, otherwise it will become in a few years like so many old country cemeteries, a perfect wilderness. For years this care of the cemetery has been carried on by a few faithfuls who have given of their time and means to care for the many who are buried there of families who have moved out of bounds of the church. Efforts are being made to contact all of those who should share their part of this obligation.

The bonds referred to above are all made payable to the Wateree Cemetery Association. These are under the care of the Session of Sion Church of Winnsboro, and the present treasurer has been appointed by said session. If something should make it necessary for him to give up, the session automatically appoints some one to take his place.

The association's constitution makes provision for life membership. \$10.00 is the minimum one can contribute to become a life member with the sky as its limit. There are four contributors who have reached the hundred dollar mark with one of these exceeding that amount by \$25.00, while the fourth family group is nearing the \$200.00 mark.

The following have met the requirement of the association's constitution and have been entered on its record as life members: Mrs. Catherine Caldwell Mobley, Mrs. James Law Richmond, Thomas C. Stevenson, Charles A. Stevenson, Mary E. McMaster Stevenson, Col. Richard H. McMaster, Dr. Richard H. Boulware, Frank E. Beaty and Mrs. Ella Boulware Beaty, Charles A. Stevenson, III, Mr. Henry B. Smith, Mrs. Francis Neil Smith, Mr. and Mrs. Lee Brown, Charles A. Stevenson, Jr., Mrs. Bessie Johnston



## MOUNT OLIVET PRESBYTERIAN CHURCH

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Patrick, Miss Mary J. Moore, Sr., Harold Gayden, Samuel McCormick, Thomas D. Moore, Mrs. Clara Johnston Phillips, Mrs. Nannie Moore Willingham, Mrs. R. A. Patrick, Mrs. Mozell Wylie Douglas, Mrs. Rachel McMaster Kennerly, James Law McCrorey, Robert T. Beaty, J. Wade Wylie, Dr. Marion R. Mobley, the heirs of Mr. and Mrs. J. Harris Patrick, Misses Clara and Louise Johnston, Miss Ella E. Beaty, Dr. Samuel C. Byrd, Mrs. Lillie Caldwell Doty, H. E. Caldwell, Mr. and Mrs. D. W. Stevenson, Mrs. Palmer A. Matthews, Rev. John P. Isenhower, W. M. Mobley, Mrs. Mary Mobley Reese, Miss Anna Beaty, Miss Elizabeth Beaty, Mrs. Clara Beaty Thompson, Mr. James Philo Caldwell.

In addition to the above names who have met the constitution's requirements and have become life members there are many more who have been constant and liberal contributors but have just failed to meet completely its requirements to become life members.

### NO COMPLETE LIST OF EARLY OFFICERS OF CHURCH

It is most regrettable that there is no complete list of early officers of the church available, due to the loss of its Session's minutes for a period of more than seventy years. There is a small home-made book marked Minute Book of Mount Olivet Church. This book was lost for a long time and was thought by some that, if found, would have these officers listed, but it has recently been found and is not the minutes of the session at all, but a society of the church whose whole aim and purpose was to raise funds to finance the church with no elders or deacons mentioned. This organization adopted means to finance the church like others of that period by renting its pews by the year. These pews ranged in price according to desirable location, from \$7.00 per year to \$18.00. Small families would often rent a pew together in order to get a more desirable one without having to pay so much for it. The front pew to the right of the minister was always reserved for the minister's family.

There is nothing prior to Mr. Yongue's ministry to indicate who these earliest elders were except James Beaty who moved his membership to Winnsboro in 1797, making note that he was an elder of Mount Olivet prior to Mr. Yongue's ministry. The following elders were elected during Mr. Yongue's ministry and installed: John Turner, David Weir, Joseph Wylie, John Dickey, and John Harvey. David Weir was succeeded by his son, David, Joseph Wylie by Walter Aiken, John Dickey by James A. McCrorey. After the removal of several elders from the bounds of the congregation, James Harvey, and Samuel Gamble were elected. During Mr. Boyd's pastorate,

## MOUNT OLIVET PRESBYTERIAN CHURCH

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Archibald Beaty, son of James Beaty, Robert B. Caldwell and Adam Bumgarden were elected elders and ordained on the Sunday before second Sunday in May 1843. During the pastorate of Rev. Mitchell Peden in October 1942, Captain James Johnston and Dr. A. M. Carothers were elected elders. Captain Johnston had previously served as an elder in the Sion Church which had split off from Mount Olivet under the pastorate of Rev. Mr. Boyd. During the pastorate of Rev. James Gilland, Captain Daniel McCollough and James E. Caldwell were elected and ordained in May, 1849. The present minutes show that Mr. Joseph C. Caldwell served as an elder from 1867 to 1903 when he moved to Winnsboro. Dr. James R. Boulware served as an elder from 1867 to 1869, Captain James Beaty from 1867 to 1883, transferring his membership to Sion Church and becoming one of its elders. Mr. Francis A. Neil served as an elder from 1880 to 1931—fifty-one years service. He seems to have served the church in an official capacity longer than any one connected with it. Mr. Thomas L. Johnston served from 1880 to 1921—forty-one years service when he died. Mr. John M. Smith served as elder from 1890 to 1893. Mr. William Neil from 1904 to 1922 when he died, Mr. Thomas A. Moore from 1919 to 1927 when he died.

### DEACONS

The following served as deacons: Mr. M. W. Boulware, 1886-1888; Mr. B. F. Boulware, 1886 until his death 1897; Mr. James O. Nichols, 1886 (no date when his term ended); Mr. John M. Smith, 1886-1893, when he was elected an elder; Willie T. Johnston, 1904 and still serving; Hugh S. Wylie, 1869 until his death; James J. McDowell, 1889 to 1919, when he was made an elder; Mr. W. S. Weir, 1889 to 1903; Thomas A. Moore, 1904-1919, when he was elected an elder; Mr. S. C. Johnston, 1904-1905; William Y. Gladden, 1919 until his death; William D. Moore, until he died.

### POSSIBLE OFFICERS

The minutes of the church having been misplaced leaving us in doubt as to who the earlier officers were, the following names of members closely identified with the church are here given as possible officers: Samuel G. Hemphill, 1821-1897; Matthew Johnston, 1783-1842; W. E. Smith, 1846-1892; Robert S. Smith, 1814-1885; James O. Nichols, 1848-1887; Captain Robert C. Barber, 1784-1829; James Barber, 1759-1824; David Smith, 1765-1843; John McCrorey, 1774-1849; Thomas Grafton, 1797-1878; James Adger, 1803-1835; Dr. William Thorn (no date available), James Law Richmond, 1803-1835, (soldier of C. S. A., Co. 6th S. C. Reg.); Benjamin J. Boulware,

## MOUNT OLIVET PRESBYTERIAN CHURCH

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1793-1860; William Adger, 1774-1836; Jacob Gibson, 1794-1851; Dr. John C. Mobley, 1838-1921; William Aiken, 1760-1837; Thomas McCullough, 1775-1844; John Isenhower, 1825-1907, (member of Company G, 1st S. C. Cavalry, C. S. A.); Silas Gladden, 1798-1872; Elijah Gayden, 1847-1905; Hilliard Gayden, 1820-1869; John Johnston, 1782-1878.

### LONG AND FAITHFUL SERVICE

Under this head will appear the ministers who served longest in their regular order of years: Rev. Samuel Whorter Yongue, 1796-1829, thirty-three years; Rev. James Douglas, 1878-1904, twenty-six years; Rev. George G. Mayes, D. D., for more than a quarter of a century; Rev. T. W. Erwin, 1861-1879, nineteen years.

Elders: Francis A. Neil, 1880-1931, fifty-one years; Thomas L. Johnston, 1880-1921, forty-one years; Daniel McCollough, 1849-1889, (clerk of session for fourteen years); Samuel R. Johnston, 1867-1903, thirty-six years.

The Great Apostle has well said, "Blessed are the dead which die in the Lord, from henceforth: yea saith the Spirit, that they rest from heir labors and their work do follow them." John 14:13. Surely these are in the full enjoyment of the gracious invitation of their Master who said, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Could these all not take up the refrain of the Apostle Paul as he neared his journey's end and said, "I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing." Timothy II, 4:8. "Well done good and faithful servants, enter thou into the joy of thy Lord."





# Memorials





Dedicated  
To The Memory Of  
REVEREND JAMES DOUGLAS  
Born March 10th, 1827  
Died August 21st, 1904  
He Served As Minister Of Mount  
Olivet For More Than 26 Years

In Memoriam

JAMES E. CALDWELL

Born January 22nd, 1801

Died October 6th, 1880

Ordained And Installed Ruling

Elder May 5th, 1849

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Dedicated

To The Memory Of

CAPTAIN JAMES BEATY

Born April 24th, 1823

Died January 31st, 1883

Installed A Ruling Elder Of

Mount Olivet Church May 11th, 1867

Elected and installed a ruling elder of

Catholic Church.

Dedicated  
To The Memory Of  
CAPTAIN DANIEL McCULLOUGH

Born November 3rd, 1805

Died March 20th, 1889

Elected And Installed A Ruling  
Elder Of Mount Olivet Church  
May 5th, 1849

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Dedicated  
To The Memory Of  
SAMUEL R. JOHNSTON

Born April 27th, 1830

Died January 31st, 1903

Ordained And Installed Ruling  
Elder of Mount Olivet, May 11, 1867



## MOUNT OLIVET PRESBYTERIAN CHURCH

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Mt. Moriah M. E. Church, Sabbath, Dec. 5th, 1869

Session met with all the members present, and was opened with prayer by the Moderator Rev. T. W. Erwin.

Whereas it has pleased the great Head of the Church to remove by death a member of the Session, Dr. James R. Boulware, a young man in the prime of life, a sincere and devoted Christian, earnest and active in all Christian duties, and especially in the duties revolving upon him as an Elder of the Church of our Lord and Master—going out and in before the people over whom he had been placed as an under Shepherd, as an humble follower of the meek and lowly Jesus, anxious always for the good of the church, prompt in all things pertaining to her welfare, and striving always to exhibit the beauty and sublimity of a Christian life, it is becoming that we as a session give expression to our sorrow in this sad affliction. Be it Resolved therefore, 1st, That in the death of Dr. James R. Boulware, this Session has lost one of its most zealous and most active members and our church a meek and unassuming follower of Jesus, and that while we cherish the memory of our brother we will endeavor to follow him as he followed Christ, and that we go forward cheered by the hope that our loss is his eternal gain.

2nd. That we tender the heartfelt sympathy of this session to the bereaved widow with her Orphan Babe with the earnest prayer that she may be sustained and comforted by Him who has promised to be a Father to the fatherless and a Husband to the Widow.

Resolved 3rd. That this paper be transcribed in our Session Book, that a copy be sent to the family of the departed, and that the Southern Presbyterian be requested to publish the same.

No further business, the Session closed with prayer.

D. McCullough, C. S.

## MOUNT OLIVET CHURCH. MAY 5TH, 1872

Captain James Johnston, a ruling elder in this church, having fulfilled the three score of years and ten allotted to man, has passed from his labors below to his rest above. For more than thirty years he has been a faithful and efficient office bearer, firm in his convictions of duty and tenacious of right. He was immovably opposed to error in whatever form it appeared, a firm friend, a wise and tried counsellor. He has passed from the Church Militant on earth to the Church Triumphant above, and at the call of the Lord and Master,

## MOUNT OLIVET PRESBYTERIAN CHURCH

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has entered upon that rest which belongs to the people of God. We would realize the fact that our standard bearers, one by one, are falling; that the Fathers of the Church are passing, are passing to their reward above; and that on us the duty is more imperative to be active and zealous for God and God's Service, and more importunate in our prayers to the Lord of the harvest to raise other Laborers to take their places, and carry forward the Redeemer's Kingdom to its final and glorious completion, whilst therefore, as a Session, we mourn the loss of our tried friend and counsellor we would still rejoice in the knowledge that our loss is his gain; and that for him, to be absent from the body is to be present with the Lord. And we would tender warmest sympathies to the afflicted family of the deceased, and would invoke the blessing of the Head of the Church upon them. Resolved that we will inscribe a blank page in our Session Book to the memory of the deceased. Resolved, that a copy of the foregoing be sent to the family of the deceased; and that the Southern Presbyterian and Index be requested to publish the same.

By order of Session,

Daniel McCollough, C. S.

## MOUNT OLIVET PRESBYTERIAN CHURCH

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### BAPTISMS OF WHITE PEOPLE OF MOUNT OLIVET CHURCH FROM 1858 TO PRESENT MINUTES OF 1909

As administered by Rev. W. J. McCormick

William John, son of David H. and Elizabeth Johnston, June 21, 1857  
William John, son of John W. and Sarah McDowell, July 5, 1857  
Thomas Andrew, son of James and Sarah T. Beaty, July 19, 1857  
James Barkley, son of James G. and Clara Johnston, August 16, 1857  
Eliza Adella and Nancy Jane, children of Jesse C. and Sarah Sutton,  
August 29, 1857  
James Philo, son of Joseph C. and Lillie Caldwell, August 29, 1857  
Musco W. Boulware, adult, baptized August 30, 1857  
Dr. James R. Boulware, adult, baptized May 1st, 1858  
James Preston, son of Jesse and Sarah S. Sutton, Sept. 9th, 1858  
John Washington, son of William Thomas and Jane C. Rowe,  
October 22, 1858  
Thomas Wade Rawls, adult, baptized October 23, 1858  
James Ross, son of James R. and Nancy Hendrick, Oct. 23, 1858  
Jane Martin, daughter of John and Margaret C. A. Wylie, Oct. 23,  
1858  
Jemima, Eliza Wilmore, Mary Tipton, Jeremiah and Saily Richmond  
Boulware, children of Col. Jeremiah and Eliza Cockrell,  
October 23, 1858  
Sarah Campbell, daughter of David and Martha A. Seigler,  
October 24, 1858  
David Alexander, son of John W. and Sarah R. McDowell, baptized  
by Rev. G. W. Boggs, Dec. 26, 1858  
John Smith, son of Thomas and Nancy Rawls, by Rev. J. H. Say,  
(should be Saye) July 17, 1859

By Rev. T. W. Erwin

Harriet Henderson, daughter of Joseph C. and Lilly Caldwell,  
April 1, 1860  
John Moore, son of John and M. C. A. Wylie, Sept. 28, 1860  
William Edward, son of James R. and N. G. Hendrick, Sept. 28, 1860  
Samuel, son of James G. and C. Johnston, Sept. 18, 1860  
Elizabeth, daughter of T. W. and Nancy Rawls, May 3, 1861  
Jemimah, daughter of Thos. W. and Jane Rowe, May 3, 1861  
Thomas Beaty, son of Joseph C. Caldwell, April 6, 1862  
Eliza Jane, daughter of T. W. Rawls, May 9th, 1862  
Anna Isabell, daughter of John Wylie, May 11, 1862  
Mary Jane, daughter of Thos. W. Rowe, May 10, 1862

## MOUNT OLIVET PRESBYTERIAN CHURCH

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- James Johnston, child of J. W. McDowell, June 15, 1862  
John Gaston, son of Jas. G. and Mrs. Clara Johnston, May 2, 1863  
George Kermikle, son of Dr. John and Catherine Mobley, May 2, 1864  
Ralph Withers, son of Joseph C. and Mrs. Lilly Caldwell, March 6, 1864  
Mary Elizabeth, daughter of Joseph C. and Mrs. Lilly Caldwell, August 6, 1866  
A. William and Mary Ellison, children of Samuel W. and Mrs. Young, Sept. 22, 1866  
Benjamin Franklin, Sarah and Mary Gray, children of Musco and Mary Jane Boulware, Sept. 22, 1866  
Hugh Smith, son of Jno. and M. C. A. Wylie, May 11, 1862  
Misses Mary and Frances Gibson, adults, May 11, 1867  
Martha Boulware, daughter of Musco and Mary Boulware, Sept. 21, 1867  
Mary Mattie, daughter of Dr. John and Mrs. Catherine Mobley, Nov. 24, 1867  
Martha Catherine, daughter of Joseph C. and Mrs. Lilly Caldwell, April 25, 1868  
James Henry, son of Samuel and Mrs. Johnston, April 25, 1868  
Jas. Caison Rains, adult, April 25th, 1868  
Rachel Buchanan, daughter of Richard and Sarah McMaster, Oct. 31, 1868  
John Leonard, son of James and Mrs. Sarah Beaty, Oct. 31, 1868  
Nancy Hall, daughter of Musco and Mrs. Mary Jane Boulware, May 1st, 1869  
Jas. Richmond, son of Dr. James Boulware, May 1st, 1869  
Miss Lueza Jane Neal, adult, baptized May 2, 1869  
Mary Isabella, daughter of Samuel and Mrs. Johnston, May 2, 1869  
Thomas Erwin, son of Samuel and Mrs. Johnston, Aug. 27, 1870  
Marion Mobley, daughter of Musco and Mrs. Mary Jane Boulware, August 27, 1870  
Jas. Riley, son of Richard and Mrs. Sarah McMaster, Aug. 21, 1870  
Jane Rabb, daughter of S. W. and Mrs. Young, Aug. 21, 1870  
Misses Rachel and Mary Bigham, adults, August 27, 1870  
Misses Nancy S. Gibson and Margaret E. Neal, adults, Aug. 27, 1870  
Lilly Lee, daughter of Joseph C. and Mrs. Lily Caldwell, Nov. 20, 1870  
J. H. Means, son of James and Sarah Beaty, May 19, 1871  
Wm. A. Neil, adult, baptized October 15, 1871  
Walter Gibson, adult, baptized October 15, 1871  
Joseph Rabb, son of Samuel W. and Mrs. Young, April 21, 1872  
Thomas Wade, son of Thomas Wade and Mrs. Rawls, May 3, 1872.  
Rachel Jane, daughter of Samuel and Mrs. Johnston, May 8, 1872



## MOUNT OLIVET PRESBYTERIAN CHURCH

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Musco Wm., son of Musco and Mary Jane Boulware, Oct. 25, 1872  
Eliza Stokes, daughter of Richard and Sarah McMaster, Oct. 26, 1872  
Mary Elizabeth, daughter of Mrs. Caroline Wylie, May 9, 1873  
James Riley, son of Joseph and Martha Steward, May 10, 1873  
Jemimah Elizabeth, daughter of S. R. and M. C. Johnston, Sept. 1874  
James David, son of Thomas W. and Mrs. Rawls, May 7, 1875  
Miss Maria M. Gibson, adult, baptized May 8, 1875  
Miss Sallie M. Neal, adult, baptized May 20, 1876  
Mary Jane, daughter of Mrs. Neal, May 8, 1875  
Clara Barkley, daughter of Samuel and Mrs. Johnston, May 21, 1876  
Cynthia Caroline, daughter of Joseph and Mrs. Steward, May 21, 1876  
Eliza Mozell, daughter of Mrs. Caroline Wylie, May 21, 1876  
Mrs. Eliza M. Caldwell, adult, baptized with her six children, Mary Gibson, Jane Elder, Ira Scott, Caroline Eugene, Robert William and Rosaline Caldwell.  
James Edward, son of James and Mrs. Nichols, Oct. 14, 1876  
Miss Elize P. Powell, adult, baptized May 13, 1877  
Martha Eliza Rains, July 8, 1877  
Mrs. John M. Simth, adult, baptized July 15, 1877  
Alice Gertrude, infant daughter of Richard and Sarah McMaster, Sept. 2, 1877  
Mr. Francis A. Neil, baptized Sept. 29, 1877  
Ruth Louise, daughter of J. C. and L. H. Caldwell, Sept. 29, 1877  
Lulu Lee, daughter of Jacob A. and E. M. Caldwell, Sept. 29, 1877  
Mrs. Jno. Williams Powell, adult, baptized March 24, 1878  
Nancy Marion, daughter of Samuel and M. C. Johnston, Oct. 26, 1878  
Robert Ulyssee, son of John M. and Mrs. Smith, May 17, 1879

### By Rev. James Douglas

Richard Marion, son of Nicholas and Mrs. Gibson, May 18, 1879  
Thomas Walter, son of Jas. O. and Mrs. Nichols, May 19, 1879  
Misses Sarah Ann and Mary E. Young, adults, May 19, 1879  
Samuel Cornelia, son of S. R. and M. C. Johnston, Oct. 1879  
Infant child of J. A. and E. M. Caldwell, baptized May 7, 1880  
William Thomas, son of T. L. and J. Johnston, May 7, 1880  
Mary Eliza, daughter of N. A. and M. E. Gibson, Oct. 30, 1881  
Amanda Pickett, daughter of M. W. and Mrs. Mary Boulware, April 17, 1881  
Robert Kinloch, son of J. C. and L. H. Caldwell, May 6, 1882  
B. F. Boulware, adult, baptized, May 6, 1882  
John Alexander, son of J. O. and J. Nichols, July 29, 1882  
Frank Stokes, son of B. F. and M. Boulware, Oct. 15, 1882  
Hattie McMaster, daughter of B. F. and Mary Boulware, Sept. 7, 1883

## MOUNT OLIVET PRESBYTERIAN CHURCH

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Rachel Jane, daughter of J. O. and J. Nichols by Rev. L. H. Robinson, Oct. 20, 1883

Misses Martha G. Yongue, Elizabeth C. Yongue, Minnie A. Neil, adults, baptized by Rev. James Douglas, Oct. 21, 1883

Mrs. Lula E. Willingham, baptized May 4, 1884

Mary Jane, daughter of T. L. Johnston, May 18, 1884

Riley Hall, son of B. F. and Mary Boulware, Oct. 3, 1885

Francis Osborn, child of J. O. and J. F. Nichols, April 4, 1880

Hilliard G. Wylie, adult, baptized May 10, 1887

Ida Lillian, daughter of Hilliard G. and Margaret Wylie, May 7, 1887

James Earl, son of John M. and M. E. Smith, May 14, 1887

Sarah Richmond, daughter of B. F. and Mary Boulware, Sept. 16, 1888

Musco B. Rains, adult baptized Nov. 10, 1887, with his children,

Mary Jane, William T., Hattie E., Lizzie C. and Lelia Rains.

William John, son of Adam and Sarah Dickey

Sarah Elizabeth, daughter of T. L. and J. Johnston, 1887

Robert Lee, William John, Thomas Lewis, Charles Walter and Claud, children of William and Mary Gladden, 1889

David Campbell, son of H. G. and Margaret Wylie, 1889

Maggie Lee and Nancy Jane, children of Mrs. Nannie Gladden, 1889

Mary Alice, daughter of B. F. and Mary Boulware, 1890

Miss Nannie, Robert and Thos. A. Moore, adults, 1890

Misses Mary J., Maggie Y. and William Moore, Jr., 1891

Edward L. Lathan, adult

Mrs. John W. Moore, adult, 1892

David Otis, son of J. M. and M.E. Smith, 1892

Mark W. Varnadore, son of Robert and Mrs. Varnadore, 1894

Miss Frances R. Mobley, Edward R. and Mrs. Nina C. Gladden, 1896

Catherine, infant daughter of F. A. and Julia Neil, 1897

Mary Nancy Caroline, daughter of H. S. and M. A. Wylie, 1898

Eliza Elsey Moore, 1898

Hugh Smith, son of H. S. and M. A. Wylie, 1898

Lilla May, daughter of W. S. and Lilla Weir, 1899

James Gettis, son of F. A. and Julia Neil

Frances Grace, daughter of J. E. and Hattie E. Nichols, 1902

Elizabeth White, daughter of R. H. and Carrie M. Hood, 1902

Julia Frances, daughter of F. A. and Julia Neil, 1903

John Wade, son of H. S. and M. R. Wylie, by Rev. C. J. Brown, 1903

Baptisms by Rev. Samuel C. Byrd, D. D.

Lizzie B. and Mary C. Gladden, adults, 1904

Janie Martin, daughter of R. H. and Carrie B. Hood, 1904

Marion E. McClure, adult, 1904

William Lawney Gladden, 1905

## MOUNT OLIVET PRESBYTERIAN CHURCH

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Anna Bell Gladden and Ida Jane Gladden, 1905

Margaret Elizabeth, daughter of J. E. and H. E. Nichols, 1905

Mary Jane, daughter of H. S. and M. A. Wylie, 1906

Annie Ruth, Dewey Lee, George Randolph and Carl Douglas Lathan,  
1906

### Baptisms by Rev. J. M. Holladay, D. D.

Robert Hugh, son of R. H. and Carrie Hood, 1906

Lilla V. and Lonnie, Jr., children of Mrr. and Mrs. S. J. Gladden, 1906

Edward Lindsey, son of C. L. and Lizzie Lathan, 1906

John Edward, son of J. E. and Hattie Nichols, 1906

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In addition to above there are 24 colored baptisms registered who were slaves of Capt. Theo S. DuBose, J. E. Caldwell, J. A. McCrorey, Elijah Gayden, Dr. John Bratton, Capt. J. Johnston, Col. J. Cockrell, Dr. William Thorn, J. T. McCrorey, Est. of T. S. DuBose. These baptisms were performed by the following ministers: Rev. W. J. McCormick, Rev. J. H. Sav, (Should be spelled Saye) and Rev. T. W. Erwin.

# MOUNT OLIVET PRESBYTERIAN CHURCH

## WHITE MEMBERS OF MOUNT OLIVET

### PRESBYTERIAN CHURCH

Mrs. Susannah McCollough	William Walling
Archibald Beaty	Robert M. Fife
Mrs. Jane Beaty	Mrs. Elizabeth E. Fife
Mrs. Elizabeth Matthews	Mrs. Sarah Jane Walling
James E. Caldwell	David Smith Weir
Mrs. Mary Caldwell	James G. Johnston
Mrs. Martha Harper	Mrs. Clara Johnston
Mrs. Mary Jamison	Mrs. Nancy Smith (Hendrix)
Miss Sarah Jamison	Robert B. Smith
Mrs. Mary Marshall	Mrs. Elizabeth Caldwell
Mrs. Nancy Campbell	Mrs. Catherine McCrorey
James Campbell	Cornelius C. Jamerson
James Johnston, Elder	Mrs. Eliza Willson
Mrs. Sarah Boulware	Mrs. Eliza Johnston
Mrs. Eliza Weir	Thomas Player
Miss Adeline Fife	Musco W. Boulware
Mrs. Jane Rosborough	Thomas E. Beaty
Mrs. Margaret McKearley	Dr. James R. Boulware
Robert W. Marshall	Mrs. Lilly A. Caldwell
Miss Martha Campbell	Mrs. Eliza Cockrell
David H. Johnston	Thomas Wade Rawls
Mrs. Elizabeth Johnston	Mrs. Nancy C. Rawls
Miss Margaret C. A. Smith	David A. Smith
Miss Helen R. Fife	James B. Harper
John T. McCrorey	Miss Jane Harper
Daniel McCollough	John Johnston
James Beaty	Miss Elizabeth Jane Smith
Mrs. Sarah T. Beaty	Miss Nancy Ann Neal
Mrs. Sarah L. McCrorey	Miss Jane Weir
Miss Sarah Johnston	Miss Mattie Caldwell
Miss Mary Adger	William C. Beaty
Miss Margaret McCollough	Alexander Beaty
Mrs. Minerva Wylie	Miss Mary E. Rosborough
Miss Jane Johnston	Samuel Whorter Yongue
Miss Nancy Beaty	William Hinnant
Joseph C. Caldwell	Miss Mary Frances Hinnant
Joseph C. Harper	Samuel Johnston
Mrs. Margaret E. Caldwell	Miss M. C. Gibson
Miss Margaret Duncan	Miss Martha Meek Harper
Miss Mary Duncan	Mrs. Mary Jane Boulware
Andrew K. Beaty	James Beaty
Miss Sarah Weir	Mrs. Sarah T. Beaty
Mrs. Eloner Eliza Nichols	Miss Mary Jane Beaty
Robert B. Smith	James L. Richmond
Mrs. Cinthia Smith	Mrs. Rachel Gibson



# MOUNT OLIVET PRESBYTERIAN CHURCH

Thos. H. Rains  
 Richard McMaster  
 Mrs. Jemima Brown  
 Miss Lueza Jane Neal  
 Miss Sarah Stormont  
 Miss Rachel Bigham  
 Miss Mary Bigham  
 Nichols G. Gibson  
 Miss Margaret E. Neal  
 Mrs. Margaret Wylie  
 Miss Mary J. Nichols  
 Miss Margaret E. Nichols  
 Wm. A. Neil  
 Walter Gibson  
 Thomas L. Johnston  
 Jas. A. Nichols  
 James McCrorey Beaty  
 Wm. A. Beaty  
 Miss Sallie E. Hemphill  
 Miss Jane Wylie  
 Miss Mariah M. Gibson  
 Miss Jemimah Rowe  
 Miss Mary Jane Rowe  
 Jas. A. McCrorey  
 Mrs. Sallie M. Bell  
 Mrs. Sarah Richmond  
 Mrs. Eliza M. Caldwell  
 Miss Mattie Lee Beaty  
 Miss Sarah Lilla Beaty  
 Miss Mary E. Brooks  
 Miss Eliza Powell  
 Miss Mary E. Smith  
 Mrs. Lizzie Erwin  
 Miss Maggie Erwin  
 Miss Nettie Erwin  
 John M. Smith  
 Miss Eliza J. Rawls  
 H. Melvina  
 Francis A. Neil  
 Jacob A. Caldwell  
 Miss Anna Isabel Wylie  
 Jas. P. Caldwell  
 Jno. William Powell  
 Miss Mary G. Caldwell  
 Miss Minnie A. Young  
 Miss Sarah A. Young  
 Miss Mary E. Young  
 Miss Maggie Hemphill  
 Mrs. Catherine Neal

Miss Mattie E. Neal  
 Miss Janie Young  
 Sallie P. Boulware  
 Mattie G. Boulware  
 Mary Boulware  
 Mrs. M. J. Hemphill  
 Miss Serena Hendricks  
 Mrs. B. F. Boulware  
 Edward B. Gibson  
 A. W. Yongue  
 Mrs. J. M. Johnston  
 Mary Frances Rawls  
 Marion Mobley Boulware  
 Miss Martha G. Yongue  
 Miss Elizabeth C. Yongue  
 Mrs. Francis W. Neil  
 Samuel A. Neil  
 Miss Minnie A. Neil  
 William M. Gladden  
 William H. Willingham  
 Mrs. Lula E. Willingham  
 Mrs. Adam Dickey  
 Mrs. Sarah A. Dickey  
 Mrs. M. M. Ford  
 Miss M. C. Wylie  
 Mrs. M. J. Gladden  
 Amanda T. Rodgers  
 Hilliard G. Wylie  
 Mrs. Margaret I. Wylie  
 Nannie E. Gladden  
 Miss Lizzie J. Johnston  
 Clara B. Johnston  
 James Rawls  
 Musco B. Rains  
 Amanda F. Rains  
 J. J. McDowell  
 John G. Johnston  
 W. S. Weir  
 H. S. Wylie  
 Miss Mary E. Wylie  
 Thos. E. Johnston  
 Miss M. M. Douglas  
 Mrs. M. M. Douglas  
 William A. Douglas  
 Miss E. Mozell Wylie  
 Thos. W. Rawls  
 James D. Rawls  
 Miss Mary C. Rains  
 Maggie E. Rains

## MOUNT OLIVET PRESBYTERIAN CHURCH

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Martha E. Rains  
 Mary J. Rains  
 Nannie A. V. Lathan  
 Miss Elspie Moore  
 Miss Nannie Moore  
 Robert S. Moore  
 Thomas A. Moore  
 Mr. Robert Moore, Sr.  
 William Moore  
 Mrs. A. C. Lathan  
 Mrs. Luisa M. Lathan  
 Mr. Edward L. Lathan  
 Mrs. Nancy Moore  
 Miss Maggie Y. Moore  
 William Moore, Jr.  
 Miss Louisa J. Lathan  
 Miss Mary J. Moore  
 Miss Agnes R. Douglas  
 J. A. McCrorey  
 Nancy Jane McCrorey  
 Jimmie McCrorey  
 John W. Moore  
 Thomas L. Gladden  
 John A. Nichols  
 Jas. E. Nichols  
 Catherine M. Douglas  
 Grace J. Douglas  
 Mrs. R. M. Varnadore  
 Mrs. S. J. Gladden  
 R. Ulysse Smith  
 Miss M. Janie McCrorey  
 Mary J. E. Neil  
 T. D. Moore  
 Hattie E. Rains  
 Lizzie C. Rains  
 Lila A. McDowell  
 Macie J. Johnston  
 Wm. T. Johnston  
 E. L. Willingham  
 Samuel C. Johnston  
 William Powers  
 Miss Frances R. Mobley  
 Mrs. Edward R. Mobley  
 Mrs. Nina C. Gladden  
 Mrs. J. M. McDowell  
 Mrs. S. E. McDowell  
 Miss Mary McDowell

J. Hemphill McDowell  
 Margaret L. McDowell  
 Mariah J. A. Patrick, 1899  
 S. Bessie Johnston  
 Lilia W. Rains  
 Susie S. McDowell  
 Lizzie E. Moore  
 Clara B. McDonald  
 Sarah J. McDonald  
 Janie J. McDowell  
 John G. Mobley, by letter  
 John D. McDowell  
 Mary J. McDowell  
 Ida L. Wylie  
 Mrs. Kate Gladden  
 Mrs. Alice Gladden  
 Miss Margaret M. McDowell  
 Miss Catherine A. Moore  
 Mr. Frank O. Nichols  
 R. H. Hood, by letter  
 Mrs. R. H. Hood, by letter  
 Elder W. A. Neil, Flint Hill  
 Mrs. Maggie Ligon  
 Miss Lizzie Bell Gladden  
 Mary Catherine Gladden  
 J. Lee Gladden  
 Wm. J. Dickey  
 David C. Wylie  
 Eliza J. Wylie  
 John W. Hood  
 Miss Margaret C. Hood  
 Maria E. McClure  
 Mrs. Mary L. Gladden  
 Robert S. Moore  
 James E. Gladden  
 S. A. Gladden  
 Amanda Bell Gladden  
 Ida Jane Gladden  
 Nancy C. Wylie  
 Mrs. Lizzie Lathan  
 Herbert Gladden  
 Miss Mozell Hood

In addition to the above there are 95 colored members whose names are not recorded except under their masters names, numbers only given.

# MOUNT OLIVET PRESBYTERIAN CHURCH

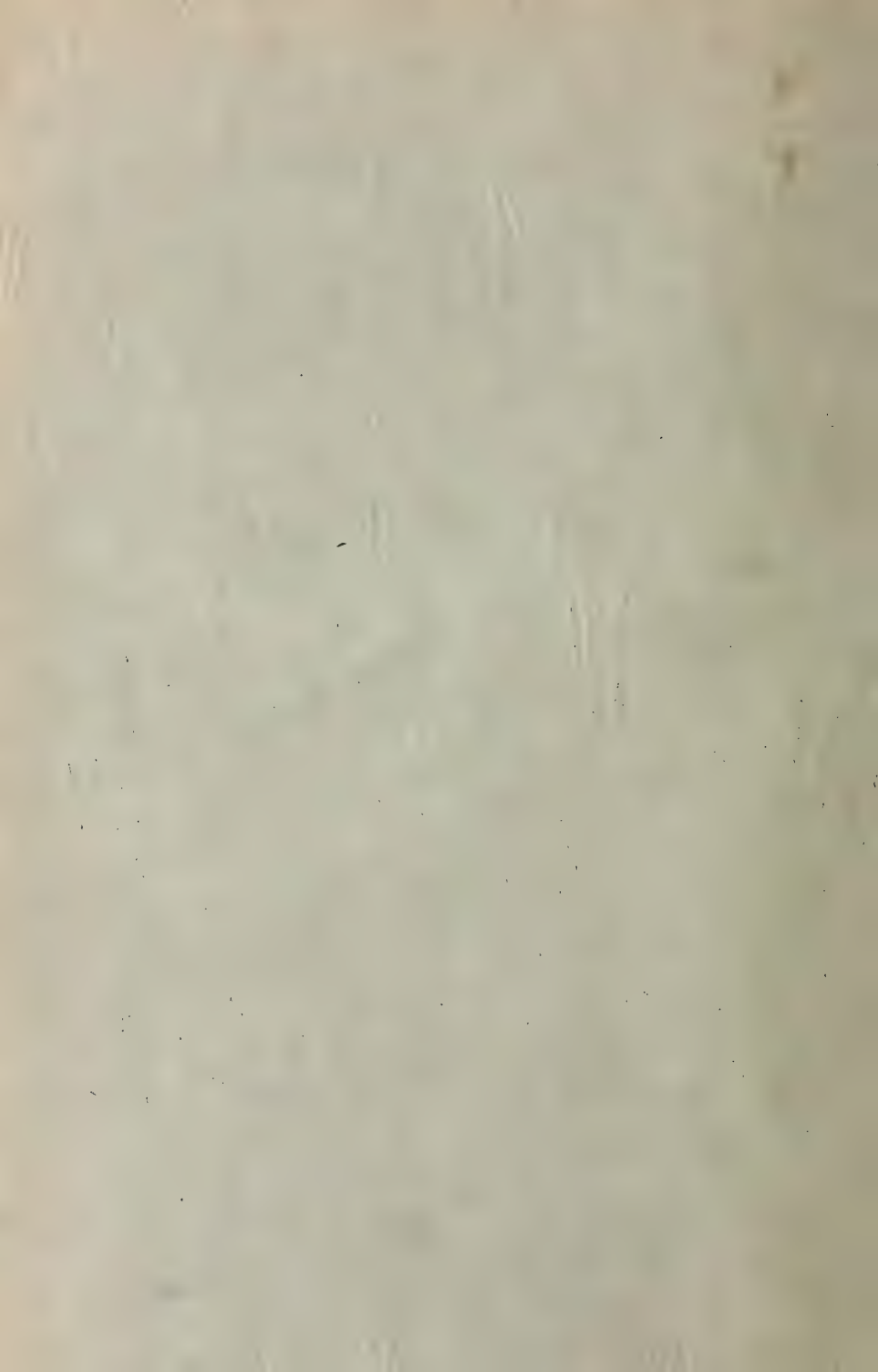
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## COLORED MEMBERS WHO WERE SLAVES OF

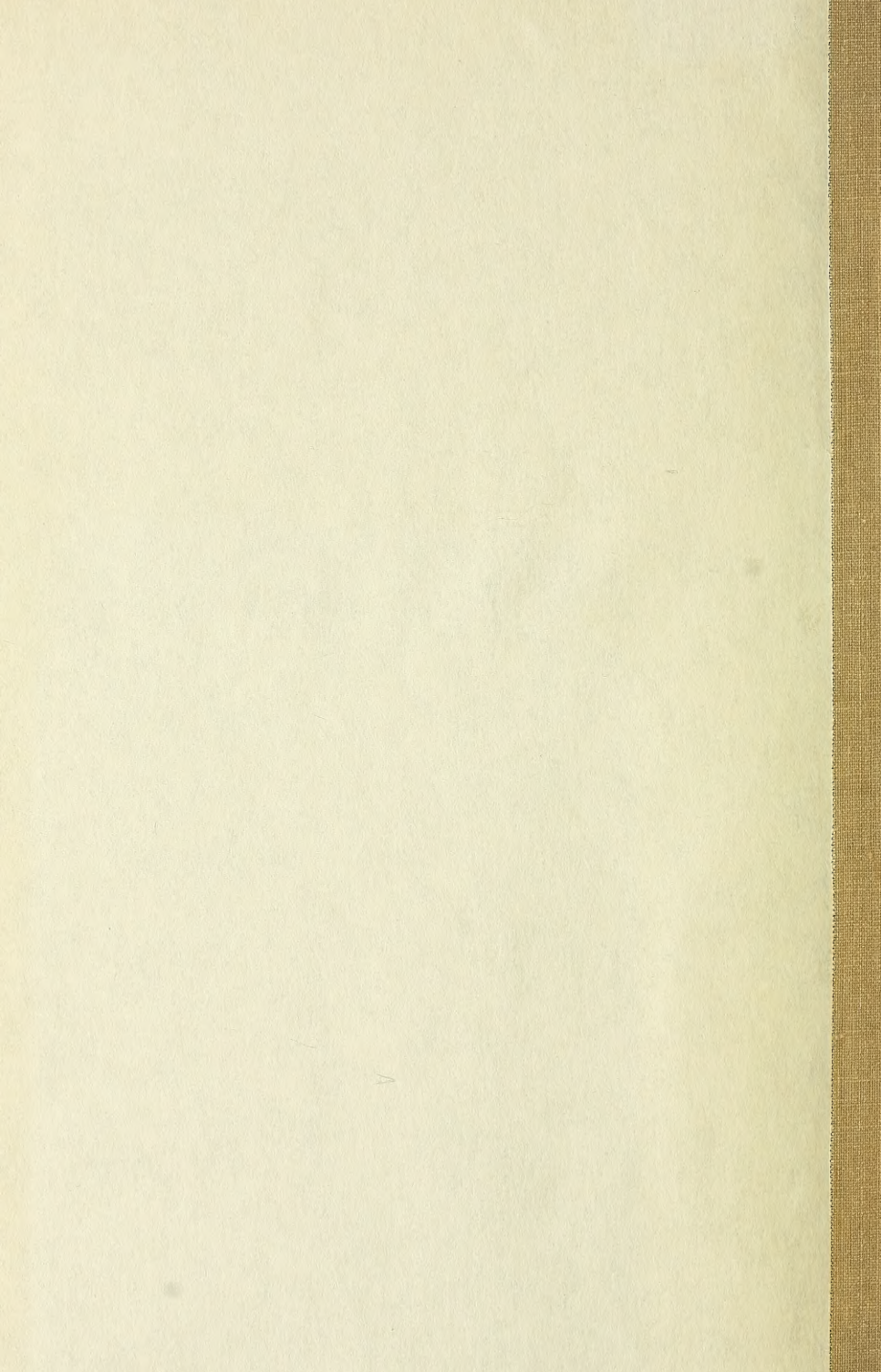
Col. Theo S. DuBose	29	Dr. Wm. Thorn	11
Mrs. DuBose	15	Benjamin Boulware	1
Est. DuBose	3	R. B. Smith	1
Archibald Beaty	1	Jas. Johnston	2
Col. J. Cockrell	3	Est. J. L. Richmond	1
B. R. Cockrell	1	Elijah Gayden	1
Mrs. Jane Rosborough	1	Dr. John Bratton	1
J. E. Caldwell	6	A Free Man	
Jas. A. McCrorey	8	Brister Moultrie	1
J. Gibson	3		
J. T. McCrorey	6	TOTAL	95





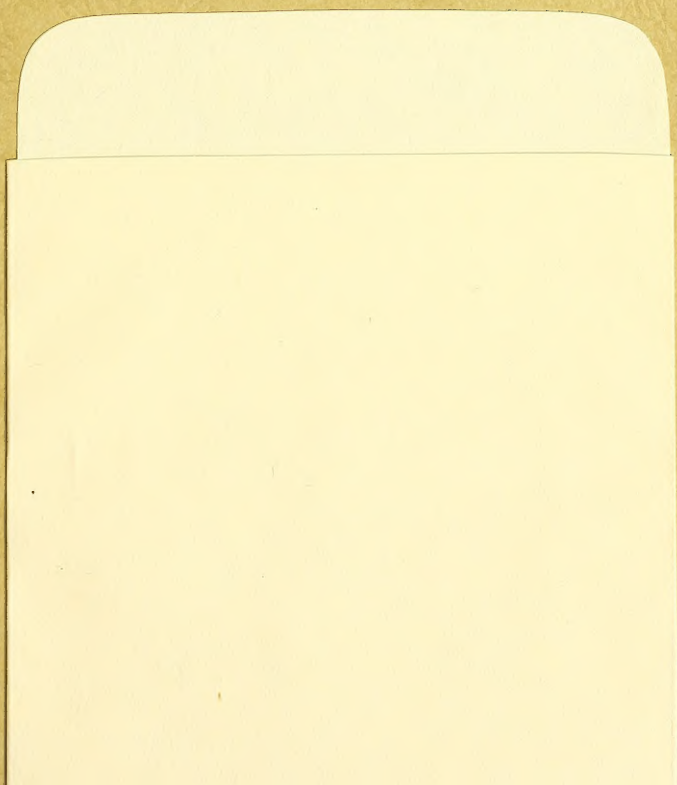








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